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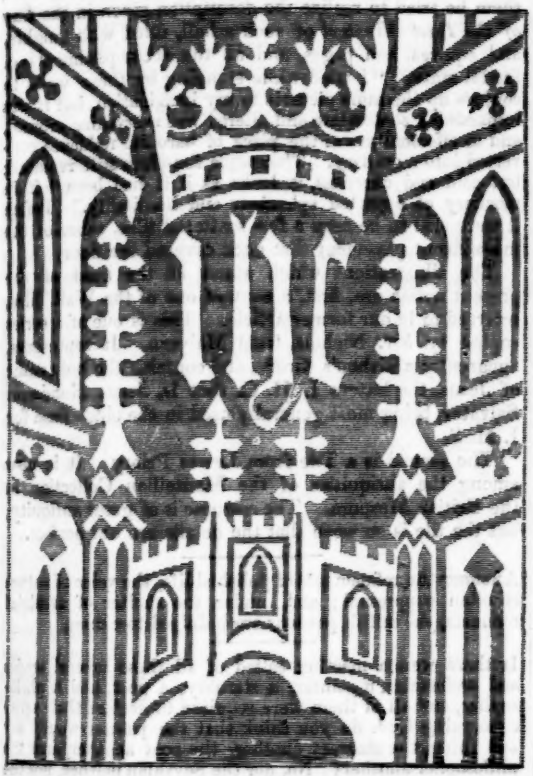
ENCAUSTIC TILES. II.



WALL TILE AT MALVERN.

FROM LEWES PRIORY.

CONSIDERABLE interest was excited among antiquarians towards the close of the last century by the discovery at Caen, the capital of Lower Normandy, of an encaustic pavement, the separate tiles of which were charged with different coats of arms, said to be those of the families who attended Duke William in his invasion of England, A. D. 1066. This pavement was the subject of much learned discussion; because if the antiquity of the emblazoned tiles could be discovered, a decisive proof would be afforded of the use of armorial bearings in the eleventh century.

The tiles in question appear to have formed the pavement of a palace, or other building, attached to the Abbaye aux Hommes, a convent dedicated to St. Stephen, and to the Abbaye aux Dames, another convent dedicated to the Holy Trinity. The origin of these convents is traced to the marriage of Duke William with a relative; for which having been reproved by the clergy, the Duke sent an embassy to consult the Pope, who, fearing to provoke a war between the Duke and the Earl of Flanders, whose daughter Matilda, the Duke had married, granted them an absolution, but enjoined them to build two abbeys, the one for men, the other for women. In obedience to this mandate the abbey for the reception of men was erected by the Conqueror, and the abbey for the reception of women by Matilda. The first stone of this establishment was laid about the year 1064, but the precise time when the consecration took place cannot be ascertained; but it was certainly after the conquest in 1066.

In this abbey of St. Stephen William the Conqueror built a stately palace for his own residence. At the time of the French revolution this building was in a tolerably perfect state, and its rooms were then used as granaries. One room, distinguished as "the Great Guard Chamber," measured one hundred and fifty by ninety feet; it was lofty and well proportioned, and the ceiling was vaulted into a most magnificent arch. The floor was paved with the encaustic tiles in question, each about five inches square, baked almost to vitrification. Eight rows of these tiles, running from east to west, bore the arms of William's reputed followers. The intervals between each of these rows were filled up with a kind of tessellated pavement; the middle of which represented a maze or labyrinth, about ten feet in diameter, and so artfully contrived that if a man were to follow all the intricate windings he would travel at least a mile in getting from one end to the other. The remainder of this floor was inlaid with small squares of different colours placed alternately, and formed into draught or chess boards for the amusement of the soldiery whilst on guard. To the left of this room was a smaller room, called "the Barons' Hall," paved with the same sort of tiles as the former, but instead of coats of arms they represented stags and dogs in full chase.

In common with so many other religious establishments this one was broken up by the French revolution, and its houses and lands sold. But in order to prevent the utter destruction of monumental inscriptions, documents, and antiquities of historical value and interest, which the sale of religious houses would be likely to produce, a committee was appointed by the Directory to make copies, or drawings, of every thing that seemed worthy of notice previous to the sale. One of the members of this committee at Caen was Dr. Ducarel, from whose description of the before-mentioned Abbeys

and Palace, the above details are derived. At the time of his visit the encaustic pavement was in a very perfect state.

Notwithstanding, (he says,) these rooms have been used as granaries upwards of four hundred years, neither the damps of the wheat, the turning and shifting of the grain, nor the wooden shoes and spades of the peasants, constantly employed in bringing in and cleansing the wheat, have in the least damaged the floor, or worn off the painting from the tiles. The only injury this floor has received is the taking up some few of the tiles in order to open funnels through the floor, for the more ready conveyance of the corn into the rooms beneath.

After the abbey was sold, nearly the whole of this fine old encaustic pavement was removed, during which process the workmen destroyed the tiles by breaking them with their pickaxes. Fortunately, however, entire sets were collected by the Abbé de la Rue, and others, especially by Major Henniker, who, in the year 1794, addressed two letters to the Antiquarian Society, on the origin, antiquity, and history of Norman tiles stained with armorial bearings. From the investigation of this gentleman it appears that although the number of tiles in the pavement was very great, yet the number of coats of arms was very limited; the representations being repeated to make up the number of tiles required. Major Henniker presented to the Society twenty of the original tiles, which, as he stated, contained an exemplar of each coat. He has no doubt that these tiles are coeval with the Conquest; the number of Norman nobility living at that time having left various traces of their families in both countries remaining to this day; and by comparing corresponding Norman and English coats of arms he has furnished lists of names which he thinks may be actually those of William's followers. The monks of the convent also upon the destruction of the pavement, took a corresponding set of the tiles, and fixed them in a row in one of the walls of their garden, with an inscription on a brass plate, stating whence they were brought, and affirming them to be the arms of the Conqueror's principal followers into England.

In the year 1818, Mr. Dawson Turner visited Caen, and, after some investigation, was disposed to deny the popular tradition, which had received the consent of most antiquarian writers, that this hall and this pavement were coeval with the Conquest. Mr. Turner found the buildings much dilapidated, but by reference to the plate which accompanied Dr. Ducarel's description made forty years before, every portion of the edifice seemed to have been in the pointed style, and even of a period when that style was no longer in its purity; so that the palace could not be coeval with the Norman Conquest.

Mr. Turner did not find Major Henniker's list of tiles to contain the whole of the armorial bearings represented on the pavement. The set in the monks' garden contained bearings different from any of those figured by the Major; and the Abbé de la Rue's set contained some that differed from both. In one of the coats the arms were quartered, a practice which was not introduced until the reign of Edward the Third. The same quarterings were also found upon an escutcheon placed over the door that leads to the apartment: this door is a flattened arch with an ogee canopy, and the workmanship probably belongs to the fourteenth century.

To the same date Mr. Turner would refer the encaustic tiles; and possibly the whole palace was built at that period. There are no records of its erection; no document connects its existence with the history of the duchy; no author relates its having been suffered to fall into decay. There is not even proof of its having been even a royal palace according to the strict import of the term. These buildings may have been the king's lodgings. During the middle ages it was usual for monarchs in their progresses to put up at the great abbeys; and this portion of the convent of St. Stephen may have been intended for the accommodation of the royal guests.

A modern date to the pavement does not necessarily interfere with the question as to the antiquity of heraldic bearings. The coats of arms which are painted upon the tiles may have been designed to represent those of the nobility who attended Duke William in his expedition to England; or it is equally possible that they embraced a more general object, and were those of the principal families of the duchy.

Mr. Turner describes the Grand Chamber and the Barons' Hall as noble rooms; and while gazing upon them he tried to realize the description given in the *Lay of the Last Minstrel* of such a hall, filled with knights, and squires, and pages, and all the accompaniments of feudal state. "I tried while standing by these walls to conjure up the same pictures to my imagination, but it was impossible; so desolate and altered was everything around, and so effectually was the place of baronial residence converted into a granary. The ample fire-place still remains; but cold and cheerless, it looks as if it had been left in mockery of departed splendour and hospitality." Before it were still to be seen a few scattered tiles, relics of the magnificent pavement that once covered the floor.

The illustrations which stand at the head of the present notice are, first, a copy of one of the Wall Tiles, referred to in our former article. This is one of a series copied by Mr. Nichols, from Malvern. It represents, apparently a bishop's throne, and contains the holy name of Jesus, the letters I. H. C. that is, Jesus Hominum Salvator, being most generally used in the olden time for I. H. S.

The second is a Tile from Lewes Priory It is now among the antiquities of the Mantellian Collection in the British Museum. The costume is of great antiquity, but the tile is so worn that the details are not perfect.

AMONGST the refinements of polished life, the voice of nature is often suppressed; and, under the shelter of artificial manners, the selfish passions are indulged to excess.

IF there were a meeting called of all these several trades and professions, a painter, a statuary, a poet, and a philosopher, and all of them were required to declare their sense concerning God, do you think that the painter would say one thing, the statuary another, the poet another, and the philosopher another? No, nor the Scythian neither, nor the Greek, nor the Hyperborean. In other things we find men speaking very discordantly to one another, all men as it were differing from all. The same thing is not good to all, nor evil, honest, nor dishonest; for law and justice are different everywhere; and not only one nation doth not agree with another therein, but also not one city with another city, nor one house with another house, nor one man with another man, nor, lastly, any one man with himself. Nevertheless, in this so great war, contention, and discord, you may find everywhere throughout the whole world, one agreeing law and opinion, that there is one God, the King and Father of all [but, adds the heathen] and many gods, the sons of God, co-reigners together with God. These things both the Greek and the barbarian alike affirm, both the inhabitants of the continent and of the sea-coast, both the wise and the unwise.—MAXIMUS TYRIUS.

THERE are many persons who appear to think little, or whose manner of thinking is always inaccurate and confused, although their understandings are naturally strong. This commonly results from the want of that early discipline which would have given them the power to direct the course of their thoughts: the notions which fill their minds have never been set in order: they have not acquired the power of attending separately to single ideas, or of distinguishing clearly one from another. The greater the effort they make to think, the more confusion there seems to be among their ideas; hence it happens that they are soon discouraged, and are willing to receive all their opinions from other men; or, perhaps, they become positive in affirming what they are conscious that they do not understand. If such persons had early learned to think with ease and correctness, they might have been less servile, or less dogmatical.—*Elements of Thought*

IMPORTANCE OF THE GRASSES.

The great importance of the grasses, and the extreme solicitude of nature for their preservation, is constantly apparent: not only is it seen in the constitutional peculiarities impressed on various tribes, to fit them for various latitudes and soils, but also in the compensating powers with which they are so wonderfully provided, that they are enabled to resist accidental injuries, and to overcome many external local disadvantages, which would seem, at first sight, to be insuperable. Thus, for example, the more the leaves of grasses are consumed and their flowering stalks destroyed, the more they propagate themselves by offshoots from their roots. Furthermore, graminivorous animals, in general, prefer the foliage to the culms, or flowering stalks, which are thus often left to ripen their seeds: or even if trodden down, they are not destroyed, for roots are protruded from the *nodi*, or joints; and the plants in pastures are thus inconceivably multiplied by layers. On exposed downs and alpine grass-lands, where the heat is often insufficient to ripen the seeds, or if ripened, where the winds would bear them away from the mountain sides, few are found to flower; but, as before observed, the viviparous (not bearing seed) species and varieties prevail.

The final causes of this arrangement would seem to be twofold, although both are so mutually dependent that they are separable only in idea. In the first place, to insure the preservation and propagation of the plants themselves, which are to form pastures, and to afford food for the chamois, and the mountain-sheep, and goat; and, in the second, to keep the vegetable mould, essential for their own subsistence, from being blown by winds, or washed by torrents, from the shelving hills into the vales below. This is done by the wide-spreading roots and subterranean suckers of these alpine grasses, the necessary consequence of the abortion of their seeds, and their viviparous multiplication: for a living net-work is thus produced by their interwoven ramifications, which encompasses the hills, and covers their sloping sides, withholding the earth as within a web, thus restraining their degradation, and hence being, although primarily reproductive, no less important in their secondary design.

The sand-grasses, and sand-sedges, so abundant on our sea-coasts, are exposed to equal difficulties with their alpine associates, in the ripening their seeds, and the retention of them, when ripened, on the shore, for the constant winds that prevail would either carry them inland, or cast them into the sea. These grasses, therefore, increase also by their subterranean shoots; and an equivalent secondary service is likewise here fulfilled to that which is performed by the viviparous grasses of the highlands: for the vast banks of sand which are washed up by the sea upon many coasts, and which, when blown inland, deluge corn-fields and pasture-lands, converting fertile districts into deserts, are restrained as soon as the upright sea-lyme-grass (*Elymus arenarius*), the sand-carex (*Carex arenaria*), and their fellow-labourers, colonize these tracts. The long fibrous downy creeping roots fix the loose and flowing sands, which would otherwise advance with fatal sureness. Much land has thus been overwhelmed on the Biscayan shores: in Egypt vast tracts of fertile country have been thus converted into deserts: near Downham, in Suffolk, the sand-floods have encroached five miles within the last century; and in Scotland hundreds of acres have been utterly destroyed. The Coubin estate, near Fores, which once was worth 300*l.* per annum, has long been overwhelmed with sand. The fearful inundation in this neighbourhood was, in 1769, so rapid in its encroachments that an apple tree was buried by it during one season, so that only the very summit appeared. This fatal flood was occasioned by recklessly pulling up the *bent star*, or *mat-grass*, when some trees were cut down. Strange as it must appear, notwithstanding such lamentable ravages, the country people destroyed the sea mat-grasses, collecting them for fuel; thus removing their greatest protectors, the natural antagonists of moving sands. To such an extent were they, at one time, destroyed, that an act of Parliament was passed, rendering their destruction penal.

Sand-banks when fixed by the mat-grasses become gradually covered by vegetable mould, and as the sea recedes they gradually migrate to the new formed shores, leaving the richer soil to other species, and fix succeeding banks as they are successively thrown up. The sand-hills on the French coast between Dunkirk and Boulogne, especially about Calais, are covered with these mat-grasses, which keep them firm, and the banks on our Flintshire shores, in the parish of Llanissa, are also similarly fortified. Stillingfleet recommended sowing the mat-grasses, which it is providentially ordained that cattle will not eat, on the sandy wilds of Norfolk, to restrain the deluges of sand to which that county is subject, and with much probability of success, for the Dutch owe the existence of no inconsiderable part of their country to the defensive power of the *murah*, or *mat-grasses*, which they call *halm*.

Many other examples of the protecting powers of these plants might be adduced: let one more suffice for present illustration. As the ocean retires from certain shores, it encroaches upon others. The situation of the town of Hull is such, that, in the opinion of those conversant with the subject, it would long since have been washed away, and its site covered by the sea, were it not protected by Spurn-point, which receives the full force of the swell, and breaks its power before it reaches Hull. Spurn-point is a sand-bank. at first fixed, and still preserved by the roots of mat-grass.

[Burnett's *Outlines of Botany.*]

For my part, though I love the lochs, and moors, and mountains, as well as do the wild swans, and the red deer; yet could I, were there necessity for't, be every bit as happy in a flat in the darkest lane o' Auld Reekie. Wherever duty calls him, and binds him down, there a man may be happy, ay, even at the bottom of a coal-pit that runs a mile aneath the sea, with waves and ships roaring and rowing a thousand fathoms over the shaft. Woe for us were there not great happiness and great virtue in towns and cities! Let but the faculties of the mind be occupied for sake of the affections of the heart, and your eye may shine as cheerfully on a smoky dead brick wall, as on a ledge of living rock, forming an amphitheatre round a loch or an arm of the sea. Would I love my wife and my weans less in the market than the forest? Would I be affected otherwise by burying one of them—should it so please God—in Yarrow kirkyard than in the Greyfriars? If my sons and my daughters turn out well in life, what matters it to me if they live by the silver streams or the dry Nor-loch? Vice and misery as readily—as inevitably—befall mortal creatures in the sprinkled domiciles, that from the green earth look up through among trees to the blue heavens, as in the dungeon-like dwellings, crowded one above another, incloses where it's aye a sort of glimmering night. And death visits them all alike with as sure a foot and as pitiless an eye. And whenever, and wherever, he comes, there's an end of all distinctions—of all differences of outward and material things. Then maun all look alike for comfort to one source, and that's no the skies theirsells, beautiful though they be, canopying the dewy earth with a curtain wrought into endless figures, all bright with the rainbow hues, or almost hidden by houses from the sight of them that are weeping among the dim city-lanes—for what is't in either case but a mere congregation of vapours. But the mourner maun be able, with the eyes of Faith, to pierce through it all, or else of his mourning there will be no end—nay, nay, the more beautiful may be the tent in which he tabernacles, the mair hideous the hell within his heart! The contrast between the strife of his own distracted spirit, and the calm of the peaceful earth, may otherwise drive him mad, or make him repent the hour when he was born into a world in vain so beautiful.—*Noctes Ambrosianæ*, xliii.

NOTICE OF A REMARKABLE EXPERIMENT ON THE HUMAN EYE.

II.

IN a former article we described the mode by which an individual may gain a sight of part of the beautiful internal structure of his own eye. We also noticed the fact that the experiments necessary to this end were found to succeed, with some persons, nearly as well on the *closed* eye, as on the *open* eye, though we cannot testify from our own experience that this is the case.

We are now about to lay before our readers a remarkable instance in the whole of the retina became visible, while the eyes were closed, and this without the aid of artificial means to produce that effect. It is the case of Mrs. Mary Griffiths, of New York, who thus communicated the fact to the public by means of the *Philosophical Magazine*.

On lying in bed one morning later than usual, quite awake, *but not yet having opened my eyes*, the servant opened the shutters very suddenly, and a bright glare of light fell directly on my eyelids. To my great surprise, I saw, very distinctly, the whole of the retina! This extraordinary spectacle remained visible to my mind for a few seconds, showing the changes of light and shade which are always perceptible when objects are thrown on the *open* eyes, having a strong light for the back ground. At one moment the meshes of the net-work were of a dull brick-dust colour, and the spaces between were of a pale dingy yellow; and in the next moment the case was reversed, the meshes or intersections were of a pale dingy yellow, and the spaces or interstices were of a dull brick colour.

My surprise was so great at first that I could do no more than mark the outline and general appearance of the spectrum, or retina. I had, likewise the fear that it was an illusion—that it might be the window sash itself which had been thus conveyed to my sight; but I soon recollected that my eyes were shut, that the lids had not once been opened and that my face was directed to the ceiling; the squares too of the spectrum were placed diamond-wise, and were of a different colour from that of the window sash. I could not make the object return that morning, although I had the room made dark and closed my eyes again.

Mrs. Griffiths inferred from this, that during sleep the whole apparatus of the eye is relaxed, and that there is a suspension of all effort, consequently the fluids are not so abundantly present. While in this state the retina is taken by surprise, as it were, and so becomes visible to the mind. If the lids had been open and the senses on the alert before the shutters were opened, the small portion of light always perceptible in a room not particularly closed against it, would be sufficient to stimulate the nerves, and keep the retina in a state of tension ready for use.

In repeating this experiment Sir David Brewster found that the reticulated structure of the retina may be exhibited at any time, and whether the eyes are open or shut, by subjecting the retina to the action of successive impulses of light. If, when we are walking beside a high iron railing, we direct the closed eye to the sun so that the light shall be successively interrupted by the iron rails, a structure resembling a kaleidoscope pattern, will be rudely seen. The pattern is not formed in distinct lines, but by patches of reddish light of different degrees of intensity. When the sun's rays are powerful, and when their successive action has been kept up for a short time, the whole field of vision is filled with a brilliant pattern, as if it consisted of the brightest tartan, composed of red and green squares of dazzling brightness. The green colours prevail chiefly at the centre, and here we observe a sort of net-work pattern, delineated in dark lines. "The brilliancy of the spectrum thus produced, and the beauty of its colours, exceed any optical phenomenon which I have witnessed, and so dazzling is its effect, that the eye is soon obliged to withdraw itself from its overpowering influence."

The very same phenomena may be seen by looking at the sun through the distended fingers when they are made to move backwards and forwards, or rather from right to left, and from left to right, in front of the eye*.

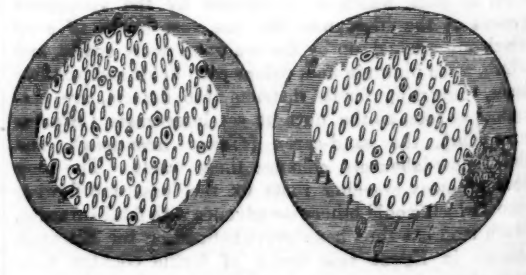
The colours of the spectrum above described have their origin in the red light transmitted through the eyelids, the green tints being the accidental or complementary colour of the red: but the phenomenon may be seen to a great extent, without colour, by opening the eye, and interposing between the eye and the sun any white transparent ground, such as thin white paper, or ground glass; or by directing the eye immediately to a bright sky, or to the ground when covered with snow; but the effect varies greatly with the intensity of the light and the state of the eye.

Mrs. Griffiths considers the office of the retina to be merely to contract and dilate the pupil, and that it is an established fact, that the seat of vision does not belong to any one part of the eye in particular, but that the whole apparatus of the eye is necessary to the conveyance of external impressions to the brain. She considers the eye, as it respects mental vision, as an external object, and that under different modifications of light every portion of it can be seen. "For instance, Mr Horner can see the 'blood vessels of the retina.' I can see the retina, the opening of the pupil, the crystalline lens, the air bubbles in the aqueous chamber; the aqueous humour itself flowing in and circulating incessantly; the fixed spots on the outer surface of the crystalline lens; and the connected floating links of air bubbles, which when numerous, cause the disease in the eye called amaurosis†."

The whole apparatus of the eye is therefore, to the *mind*, of no more importance than the internal machinery of a watch is to the hour-hand of the dial-plate. The machinery of the watch and of the eye is in constant motion, but no one part of either is the direct cause of the movement of the hour-hand, or of the perception of impressions. The mind sees the time as specified by the motion of the hands, and the mind has the perception of impressions as specified by the simultaneous operations of the different portions of the eyeball. By *inspection*, all the machinery of the watch is visible to the mind, and by *inspection*, all the machinery of the eye is visible to the mind likewise.

Mrs. Griffiths considers the seat of vision to be situated beyond the machinery of the eyeball; for by repeated observation and experiment she can see almost every portion of it. She discovered that by placing the light of a candle at a certain distance from the eye, and allowing it to fall obliquely on the cornea, she could see part of the interior of her own eye. She has since been able to bring the spectrum to her mind, either with the eye half closed, or nearly open, either by means of a candle, or from a ray of sun-light. The following figures, by Mrs. Griffiths, represent the spectrum as it

RIGHT EYE. LEFT EYE



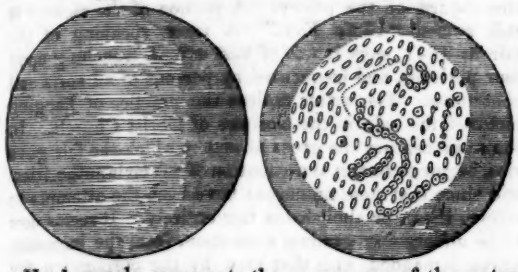
* Many other remarkable appearances may be obtained by throwing a condensed beam of light upon the retina, so as to fill the whole eye. This may be done by holding near the eye a convex lens, about an inch in diameter, and an inch or so in focal length, so as to see its whole area filled with the light of a candle or lamp. If the lens be moved backwards and forwards quickly, looking steadily at one point of the field, we shall see on each side of the axis of vision, a large number of broken parallel lines alternately light and dark. Also by looking steadily at the moving or flaring summit of the flame of a candle, we obtain a spectrum of great regularity and marked with beautiful colours.

† In a series of articles *on Employments which injure the Eye sight, (Saturday Magazine*, Vol. XII.) we have stated, from our own experience and that of others, a variety of the remarkable effects of amaurosis, or dimness of vision: the origin of this disease is, however, by no means ascertained, and the ingenious view of it taken by Mrs. Griffiths must be considered as peculiarly her own.

appears in both eyes. The spots in the margin are dark in the centre, with a halo of paler light around them. The golden appearance of the oblong drops in the centre resembles the "golden rain" of the firework-makers; but the brilliancy and golden hue originate in the colour of the light, for a ray of the sun gives it a silver colour.

In front of this spectrum are to be seen as below, in No. 1 and No. 2, the loose air bubbles and connected links, all moving various ways, and changing their position and connection with each other every instant.

No. 1. No. 2.



No. 1. merely represents the appearance of the water which flows into the aqueous chamber; No. 2. represents the transparent air bubbles, and the links of these same bubbles. They are sometimes so fine as to have the appearance of a transparent cambric thread. All these are perpetually floating about in the fluid of No. 1, which is in constant motion, rising and falling like waves.

In the above figures the parts are shown as they appear by the aid merely of the magnifying power of the eye itself.

Some maintain that purely speculative studies are useful to prepare the way for other kinds of learning, by sharpening the ingenuity of the student; and that those who understand subtle questions will the more easily acquire a knowledge of less difficult subjects; but neither of these assertions is true. One reason why questions of this kind are considered ingenious is, that they are not understood; for it is not uncommon for men to admire what they do not comprehend, and to think that most profound which they are not able to fathom. In the opinion of many, however, such subtleties are only the trifling amusements of children; being, in truth, not the produce of an understanding, exercised and improved by erudition, but springing up in an unoccupied mind from an ignorance of better things, like weeds on an uncultivated soil.—Vives.

It is easier to polish the manners than to reform the heart, to disguise a fault than to conquer it. He who can venture to appear as he is, must be what he ought to be—a difficult and arduous task, which often requires the sacrifice of many a darling inclination, and the exertion of many a painful effort.—Bowdler's *Essays*.

HONOUR.

What is honour but the height, and flower, and top of morality, and the utmost refinement of conversation? Virtue and honour are such inseparable companions, that the heathens would admit no man into the temple of Honour who did not pass into it through the temple of Virtue. Princes, indeed, may confer honours, or rather titles and names of honour; but they are a man's or a woman's own actions which must make him or her truly honourable. And every man's life is the herald's office from which he must derive and fetch that which must blazon him to the world; honour being but the reflection of a man's own actions, shining bright in the face of all about him, and from thence rebounding on himself. It teaches a man not to revenge a contumelious or a reproachful word, but to be above it; and therefore it was greatly spoken by Caius Marcus; he said he valued not what men could say of him, for if they spoke true, they must needs speak honourably of him; if otherwise, his life and his manners should be their confutation. And doubtless it is a truer and nobler vindication of a man's honour, to clear off and confute a slander by his own life than by another's death; to make his innocence and his virtue his compurgators, and not to *fight* but to live down the calumniator.—South.

SOME ACCOUNT OF

ANCIENT AND MODERN FAIRS.

II.

Fairings, or the presenting of articles purchased at fairs, is of ancient origin. Chaucer's *Wife of Bath*, speaking of her numerous husbands, says,

> I governed hem so wel after my lawe,
> That eche of hem ful blisful was and fawe
> To bringen me thinges fro the feyre.

Although not so universally prevalent as heretofore, some of the still existing fairs may vie with those of ancient times in the importance of their transactions and in the multitudes which flock to them. Thus the fair of *Beaucaire*, situated on the banks of the Rhone, in the province of Languedoc, France, is said to have been attended in 1833 by from seventy to eighty thousand persons, while business amounting to six million sterling was transacted. Malte Brun speaks of one hundred thousand persons as an usual number. A town, ordinarily very dull, and of limited population, becomes, for the week the fair is held, transformed into one of the liveliest and busiest scenes imaginable, resorted to by merchants from the Levant, and the middle and south of Europe. The celebrated Russian fair, held at *Nischnei Novgorod*, has attracted much attention by reason of the magnitude of its transactions. The value of the goods exposed for sale in 1838 was estimated at 156,192,500 rubles, (a ruble being equal to tenpence of our money.) and those sold at 129,235,480. Besides this, 870,000 rubles were expended for horses and cattle sold; 50,000 on the theatre; 25,000 on public baths; and 750,000 in houses of refreshment. The number of strangers estimated to be present amounted to 300,000. Another important Russian fair is held at Kiatchta, Mongolia, on the frontiers of China, at which nearly all the commercial and political transactions with the Celestial Empire are carried on.

The vast religious pilgrimages which occur in the East, give rise to the holding of large fairs, the most celebrated of which occurs at Mecca during the month of Dhalhajja. At Hurdwar, in Hindostan, north-east of Delhi, famous for being one of the principal places of Hindoo pilgrimage, a very large fair is held. It is situated where the sacred Ganges issues from the mountains. Between two hundred thousand and three hundred thousand persons are assembled together; but every twelfth year, which is esteemed especially holy, from one to two million dealers and pilgrims are collected.

Among the most interesting of modern fairs are the German book-fairs, especially that of Leipsig. M. Meidinger has furnished, in the third volume of the *Statistical Journal*, some interesting information respecting these. At the invention of printing, the numerous pilgrimages to holy places in Germany presented great facilities for the disposal of books; but as such great concourses of persons attended the fair of Frankfort-on-the-Maine, the booksellers commenced repairing thither as early as 1473. In the sixteenth century the Swiss booksellers from Basle were its great frequenters, and Froschaur writes to Zuinglius concerning the rapid sale his works had met with at the fair. After the appearance of Luther, however, Saxony became the great seat of theological discussion, and the booksellers found it advisable to visit the Leipsig fair, where they were unfettered by a species of censorship which prevailed at Frankfort. In 1545 the first two booksellers attended the fair, but in 1589 more than 360 new works were brought there, of which 200 were on theology, and 246 written in the Latin language. In 1616, the numbers were 731, of which 369 were theological, and 160 brought from foreign parts. The production of literary works received a severe check by the thirty years' war, and the various dissensions of which Germany became the seat; but in

1716 we find 558 new works produced at the fair, among which those advocating the Roman Catholic religion dwindled from 135 to 1; and those written in the Latin language diminished from 68 to 28 per cent. In 1789 the number had increased to 2115, Latin works falling to 9 per cent. From 1831 to 1839 the number of new works brought progressively augmented from 6389 to 9738, in all more than 50,000. In 1839, 373 towns and 1381 booksellers had agents at Leipsig. Works are sent on what is called *à condition*, that is, with the option of keeping them or returning them after a while, and a very perfect system of circulating these works for approval among the various agents at Leipsig has been organized. About forty million sheets are printed in this town annually. When the vast number of reprints and second-hand books which are produced at the fairs, as well as the new works, are taken into consideration, the magnitude and importance of the transactions carried on there may in some degree be judged of. These fairs are, however, frequented on account of other branches of commerce, as also for pleasure and recreation, by great multitudes from all parts. About twenty thousand dealers frequented the Easter fair in 1832.

They are copiously supplied with the cotton stuffs, twist, cloths, and hardware of England; the silks and jewellery of France; the printed cottons of Switzerland and Austria; the raw, manufactured, and literary products of Germany; the furs of the North; Turkey carpets, Cachemeres, &c. And there also are to be found merchants from all countries, those of Ispahan negotiating with those of Montreal for the purchase of furs; and Georgians and Servians supplying themselves with the cottons of Manchester, and the jewellery of Paris. There, in fact, are met the representatives of every people in the world, labouring, though without intending it, to promote each other's interest, and to extend and strengthen those ties that bind together the great family of the human race*.

The fair, held in a field near Cambridge, termed *Stourbridge Fair*, was formerly one of the largest in Europe. It was originally granted by King John to a Leper Hospital, and Henry the Eighth granted jurisdiction over it to the Corporation of Cambridge, and to the Vice-chancellor of the University. In 1613 hackney coaches attended from London, and of these there were afterwards as many as sixty plying. Each commodity has its quarter assigned to it, as the hop-fair, cheese-fair, wool-fair, &c.; and the different streets of tents were also named Cook's Row, Ironmonger's Row, Bookseller's Row, &c., according to the occupations of their inhabitants. In the Duddery, which was appropriated to tailors, clothiers, woollen drapers, &c., it is said that woollen manufactures to the amount of 100,000*l.* have been disposed of, and one booth alone, held by a dealer in Norwich stuffs, contained goods valued at 20,000*l.* The sales of wool and hops have amounted to 50,000*l.* each. The greatest order is maintained under the superintendence of the deputy of the mayor, who presides at a court for summary justice, and on the two Sundays occurring during the fair, divine service is performed. The greatest difficulty has always been the finding of lodgings for the night. Many fairs are still held in Britain for the disposal of some one particular article of commerce, and prove, by reason of the great quantities assembled together, of great utility to both the wholesale and retail dealers, who are thus always furnished with never-failing centres of supply. Thus we have fairs for cheese at Woodstock, Gloucester, Market Harborough, Reading, &c.; for horses at Lincoln and Horncastle; for lambs at Ipswich, at which 100,000 have been sometimes disposed of; for cattle at Falkirk, St. Foith's, and Ballinasloe, County Connaught; &c. &c.

As fairs, at the best, must be considered as but a clumsy and primitive mode of supplying a community with the commodities whereof it has need, it will be seen that in a metropolis like London, where the whole system of supply is so admirably organized by means of a ready communication with all parts, and a vigorous competition, such establishments must be useless; and, in fact, a mere vestige of one, that of St. Bartholomew, only exists, and this, by assembling masses of the lowest of the population in so central a spot as Smithfield, can only operate as a public nuisance. King Henry the Second granted to the Priory of St. Bartholomew the privilege of holding a fair, to which especially the clothiers from various parts of England and the drapers of London resorted, having their stands within the churchyard of the priory. A portion of the vicinity is still named "Cloth Fair." A tract, speaking of the fair in 1641, says it was of vast extent, trenching upon four parishes, and frequented by persons of all sorts and conditions. The writer notices the practice of hanging pictures for sale in the cloisters of Christ Church. In the same century the gross abuses to which the fair gave rise, began to attract the attention of the civic authorities, and since that time numerous have been the attempts to reform these, or abolish the fair entirely. It seems now to be undergoing gradual extinction, from the increased prices demanded with that view by the corporation for permission to erect shows, booths, &c.

Statute fairs, or Mops, for the purpose of hiring servants, are of frequent occurrence in England, and of considerable utility. The original institution of "Statutes," as they are popularly called, seems to have arisen from the meeting of justices and others in session, for the purpose of administering various acts of parliament from the twenty-fifth of Edward the Third, downwards, for the adjustment of servants' wages, and for the adjudication on the disputes between them and their employers. The supposed necessity for such interference arose after the devastations of the plague in 1347-9, had so diminished the number of labourers, as to encourage the survivors to demand exorbitant wages. At present the Statute is merely the assembling together of unemployed servants and labourers, on the one hand, and those who have employment to give, on the other. Various commodities, usually found at rural fairs, are offered for sale, especially articles of wearing apparel. The men usually wear some emblem in their hats, indicative of the situations they wish to fill: thus, a plough boy, or waggoner, is denoted by a piece of whipcord; a cow-boy by some cow's hair; a shepherd by a lock of wool; a gardener by flowers; &c. The women have a standing apart from the men. When hired, ribbons replace the emblems, and the rest of the day is too often spent amidst riot and debauchery, while the recruiting serjeant frequently makes sad havoc among the unsuccessful applicants.

In ancient Rome there were particular places in which servants plied for hire; and Dr. Plot considers the parable of the labourers (Matthew chap. xx.) refers to a similar custom. "And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and *saw others standing idle in the market place*, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way." The working men assemble in the Place de Grèves, in Paris, every morning, for the purpose of being hired: and bricklayers and other house labourers are, or were very recently, accustomed to assemble, with their implements, about four or five o'clock in the morning, at Charing Cross and Cheapside, for a similar reason. J. C.

* M'CULLOCH's *Dictionary of Commerce*.

To a man under the difficulties of his nature, beset with temptations, and hedged in with prevailing customs, it is no small encouragement to set himself seriously on the course of virtue, and practice of true religion, that he is, from a sure hand and an almighty arm, promised assistance and support to carry him through.—LOCKE.

SEASONAL WILD FLOWERS.

NOVEMBER.

The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sere;
Heaped in the hollows of the grove, the withered leaves lie dead,
They rustle in the eddying gust, and to the rabbit's tread;
The robin and the wren are flown, and from the shrub the jay,
And from the wood-top calls the crow throughout the gloomy day

Where are the flowers, the fair young flowers that lately sprang and stood
In brighter light and softer airs, a beauteous sisterhood?
Alas! they all are in their graves: the gentle race of flowers
Are resting in their lowly beds, with the fair and good of ours;
The rain is falling where they lie; but the cold November rain
Calls not, from out the gloomy earth, the lovely ones again.

The wind-flower and the violet, they perish'd long ago,
And the briar-rose and the orchis died amid the Summer glow;
But on the hill the golden-rod, and the aster in the wood,
And the yellow sun-flower by the brook, in Autumn beauty stood,
Till fell the frost from the clear cold heaven as falls the plague on men.
And the brightness of their smile was gone from upland, glade, and glen.

BRYANT.

THE gradual and tardy approach of winter for several years past, has done much to dissipate our former ideas of November weather. The gloomy fogs and cheerless rains associated with that month have not set in until its close, or their sway has been more limited and less felt. Yet does the eye continually trace with regret the change

> From Autumn's many-colour'd dress
> To first-born Winter's nakedness.

Though the elm may still display a few of its yellow-tinted leaves, and the lordly oak may continue to bear aloft its russet crown, the ash and the sycamore, the lime and the poplar, are bare. The chesnut also is stripped of its foliage, and so in many cases is the beech, although in sheltered situations young beech trees preserve th ir autumnal robe of deep red brown until winter is very far advanced, or is even giving way to returning Spring.

Scanty as are the blossoms to be met with in November, all are not "in their graves," as affirmed by the poet, though as far as regards the more beautiful and conspicuous flowers, his remark is perfectly correct. Yet the lover of wild flowers, by diligent search may find a few humble plants still putting forth their blos soms, and if some of these are so small as to require microscopic examination in order to appreciate them rightly, yet in this dearth of flowers, the humblest forms are welcome, and receive a degree of attention, which in more favourable times might not be afforded to them. Thus we now regard with unusual interest a pretty little plant that still exists and puts forth its blossoms in warm situations, clothing the rugged surface of old walls with its pendulous leafy stems, and small, lipped, flowers. This is the Ivy-leaved Toad-flax (*Linari i cymbalaria*), which when once it has taken root in crevices of stone-work, will increase and spread with rapidity, forming a mantle of no ungraceful kind for the buttress, or other portion of the building where it has found a habitat. It was early in the Spring, a few years ago, that we saw with pleasure the delicate stalk of this little plant protruding from a crevice in an old wall of rather unsightly appearance, over which we had in vain attempted to conduct the branches of a neighbouring jessamine. Towards Autumn the little plant had extended considerably on all sides and displayed its blossoms, which have the upper lip purple, the lower prettily marked with yellow. Since that time the weed has prospered so well, and has apparently so much enjoyed the warm southern aspect, and the sheltered situation, that scarcely a trace of the stone-work remains, the whole being mantled over with the thick foliage of this apparently insignificant plant. The Toad-flax is perennial, so that although the leaves are destroyed when severe frost sets in, the increase is not checked, but the plant appears in renewed beauty in the Spring. This species of Toad-flax is admitted by Withering in his list of British plants; but though naturalized it does not appear to have been originally a native of this country. It belongs to the same family with the Common Yellow Toad-flax, a handsome plant growing in hedges and at the edges of fields in June or July, which is easily recognised by its large yellow, lipped flowers, growing in spikes, and its thickly-set narrow leaves. From the shape of the blossoms it is sometimes confounded with the snapdragon, a family to which it is nearly allied.

It is now of little avail to seek in exposed situations for remaining tokens of vegetable life. The hedge affords but little shelter, now that its leaves are as thickly strown around as those of more aspiring trees.

> Bare are the Slow and Whitethorn there,
> Of leaves the Eglantine is bare.
> But still mid destitution glows
> The bright red berry of the Rose:
> Still glows, on leafless stem forlorn,
> With red less bright, the berried Thorn
> Still with dark violet-coloured fruit,
> And deep green leaves, and straggling shoot,
> The fence the prickly Bramble robes:
> And Privet, hung with purple globes,
> His foliage stains with changeful hue
> Of tawny bright, and glossy blue.

In a moist soil, and in a south-east aspect, we sometimes come unexpectedly upon a bed of the Lesser Periwinkle, which, though esteemed rare among our wild flowers, and oftener found in the shrubbery than in the wood, is yet frequent in some parts of England, espe cially in plantations along the coast of Sussex. In such spots it will continue occasionally to put forth its blossoms, even at this gloomy season of the year. There are some varieties of this plant with a white blos om, but the most common is of a bluish purple. It has dark rich green leaves, and trailing stems that increase with much rapidity by sending out roots at intervals. It is a rare circumstance, with respect to that plant, for it to produce any seed. Both Curtis and Smith inform us that they never met with any; and though Miller obtained seeds, it was by cutting off all the lateral shoots. From the testimony of foreign botanists we learn that the same fact holds good on the Continent, and that neither in Provence nor Languedoc, where the periwinkle is very common, nor about Lisbon, does it produce any seed. Noticing this fact the author of the *Flora Historica* says: "It would appear that nature wisely checked the formation of the seed of this plant, that propagates itself so rapidly by other means, for was it as productive of seed as many other plants it would soon occupy more space on the earth than seems destined for any one species of plant; yet we have never dissected a flower where the parts of fructification appear to be so admirably adapted to secure themselves from the inclemency of the weather, or the intrusion of insects, as the periwinkle flower. One of the striking beauties of this flower consists in the large pentagonal mouth of the tube, the angles of which point to the centre of the petals, or rather to the centre of each of the five segments of the corolla. To obviate the inconvenience of this large mouth, the tube lessens where the anthers are fixed, and each of the five anthers are terminated by a membrane, so shaped, that as they bend over the top they form a dome that effectually excludes everything which might injure either the stigma or the anthers."

The greater and the lesser Periwinkle are both allowed to mingle with our cultivated plants in shrubberies, and there is good reason for their admission, for there is a beautiful softness in the colour of the blossoms, and a freshness in the green of the leaves, that is very pleasing to the eye, and harmonizes well with the retired spots in which they flourish. It seems that Chaucer esteemed this lovely plant necessary to the completeness of a rural dwelling, for he writes:

> There lacked no floure to my dome,
> Ne not so much as floure of brome,
> Ne violet, ne eke Pervinke,
> Ne floure none that men can thinke.

The long succession of the blossoms is another advantage possessed by this plant. Both the species come into blossom in May, mixing in lovely variety with the pale primrose and the violet. Thus again Chaucer,

> There sprange the violet al newe
> And fresh Pervinke, rich of hue.

The name by which Chaucer notices this flower is derived from the French *Pervenche*, and our modern name of Periwinkle is rather an inharmonious derivation from the same source, or rather from the Latin name which is *Vinca pervinca*. Philips informs us that the plant is known among the lower orders in France by the name of *Violette des Sorciers*, because the French considered it one of the plants which assisted the sorcerers in their pretended magical operations; they also call it *Pucellage*, Virgin Flower. The Italians sometimes call it *Centocchio*, Hundred Eyes, or *Fior di Morto*, Death's Flower, because it is used by the peasantry to make garlands for their dead infants. In our own country this plant has been praised for medicinal powers, which it certainly does not possess, and when we read such accounts as the following we can only suppose that the tightness of the bandage, or the faith of the patient, operated favourably on the disease. Bands of this plant, in the green state, were tied round the legs of persons suffering with cramp, and were said to afford immediate relief. Coles, writing in 1657, says: "I knew a friend of mine, who was very vehemently tormented with the cramp for a long while, which could be by no means eased till he had wrapped some of the branches hereof about his legs and other parts that were affected." The plant was also supposed to reduce swellings, stop hæmorrhages, and cure the tooth-ache.

Bishop Mant notices the Periwinkle among the few objects that cheer the wintry prospect in November.

> Along the ground, beneath the wood,
> Where late with blossom'd stem it stood,
> Its head the bright Pervinkle vails,
> And far and wide its verdure trails;
> Its leaves of verdure bright, but mixt
> With flowers of brilliant blue betwixt.

Although we are here indebted to art, and to the cultivation of foreign species, for such specimens of the Rose tribe as adorn our gardens in November, yet there is a wild rose still blossoming in the sister island, which must not pass unnoticed. The Irish Rose (*Rosa Hibernica*) was first discovered by Mr. Templeton in the counties of Down and Derry. It blossoms from July to November, bearing small pale pink flowers. The shrub grows from three to six feet high, the stems are of a reddish brown colour, prickly, but with smooth flower stalks.

It is well known that most of the grasses blossom in May, June, or July, but there is a tender and rather succulent species which flowers all the year round. This is the Annual Meadow Grass (*Poa annua*), which grows by road-sides, or wherever there is loose earth; and if, in the multitude of more attractive plants, we have paid little attention to the different species of grass, and have neglected to mark their curious structure, we may yet, by this remaining specimen, make ourselves acquainted with it. So simple are the characters of the Grass tribe, that an examination of one species will give a good idea of all, though the differences in size are great, especially when we consider the tropical species. "In tropical countries (says Dr. Lindley) grasses are far more gigantic than in England; here we usually see them, at their largest, two or three feet high, when in flower in the hay fields; and the reeds that in marshes or ponds gain a stature of seven or eight feet, are probably the noblest specimens of the tribe with which you are acquainted. But in equinoctial regions, where the air is damper, and the sun far more powerful and brilliant than with us, grasses acquire such surprising dimensions as to rival Palms themselves in majesty of appearance. In Brazil we are told that the hay will grow seven or eight feet high, the sugar-cane-plant averages twenty feet, and bamboos, with their light imperishable stems, lance up into the air to the height of thirty or forty feet. It is in such regions alone that we can behold the perfection of the Grass tribe."

Two or three other inconspicuous flowers may be found in blossom during November, but as they continue through the next month, we defer their consideration until then. In the gloomy weather to which we must now look forward, the young botanist will have abundant leisure to examine and re-arrange the plants he may have collected during the summer. He may now extend the brief notes made at the time of drying the plants, by adding such information as he may meet with in books, or receive from friends. The habit of drying specimens of plants, and keeping a written notice of all that the collector knows of them, is very useful and interesting, and will greatly advance his studies.

In common language the term life is annexed to the presence of mental phenomena, and death to their prolonged absence. In a strictly physical sense, however, the body is said to be alive, so long as actions are going on in it, differing from any which chemical or mechanical principles can explain.—Dr. Gregory.

IMPERIAL CLEMENCY.

About the year 379 a sedition broke out at Antioch, on account of taxes, and the people dragged about the streets the statues of the Emperor Theodosius, and of his excellent lady Flacilla, and of their two sons, in contempt. But finding afterwards the danger of the Emperor's resentment, this inconstant and turbulent people were in the greatest distress. Flavian the bishop, though aged and infirm, undertook a journey to Constantinople to deprecate the imperial wrath. The monks left their cells, and flocked into the city and entreated the magistrates and judges to behave with lenity. One Macedonius particularly addressed the commissioners, and desired them to admonish the Emperor not to destroy the image of God, lest he should provoke the Divine Artist, which he might think would be the case when he reflected how angry he himself was for the sake of brazen statues. The generous and good-natured Theodosius expostulated with Flavian on the unreasonableness and ingratitude of the citizens of Antioch to himself, who had ever been a parent and benefactor to them. Flavian admitting the truth of his observations, and confessing the aggravated guilt of the city, pressed him with the divine rule, "If ye forgive men their trespasses, your heavenly Father will also forgive you." His pathetic admonitions prevailed, and Theodosius solicited the bishop to hasten his return, and to deliver the citizens from their fears.—Milner's *History of the Church*.

By the discoveries of modern philosophy, and the aids which invention has supplied to the means afforded us by Nature for exploring the recesses of the higher regions, innumerable globes of superior magnitude and resplendence are perceived, ranged in order, and accumulated in groups, or clustered like grapes on a vine, shining in countless variety, each more glorious than our sun, one dazzling constellation above another, crowding the boundaries of space. Who knows but these constellations of radiant orbs, blazing on all sides with the brightness of so many suns in meridian majesty, may illuminate the grand empyreal route which leads to the palace of the Great King; or that all this transcendant splendour may be no more than the exterior lustre of His residence, who dwells in light inaccessible and full of glory.

With such magnificent constellations of flaming worlds are the precincts of the celestial mansions studded and adorned. And these wonderful prospects, imperfect and confused as seen by our limited and obscure organs, abundantly demonstrate the richness, even of exterior creation, and indicate the beauteous gradation and variety in the splendours which distinguish the heaven of heavens.—Baseley

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The art which Bacon taught, was the art of inventing arts. The knowledge in which Bacon excelled all men, was a knowledge of the mutual relations of all departments of knowledge.—Macaulay's *Essays*.

John W. Parker, Publisher West Strand, London.